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good annuals, the more milk is given. The fertile camel gives milk for twelve months, the barren camel for even longer. After a year the she-camel is conducted to the male. If she conceives, she loses the milk and bites and kicks her calf when it tries to suck. 234

The calf generally ceases to suck after a year, but many wish to continue even after that. Such calves are known as *'abeṭ*. In order that a calf of this sort may not steal milk, a sharpened peg, *ḫelâl*, is inserted under its nostrils, and if it attempts to suck the peg pricks the female camel, so that she at once drives the calf away.

FIG. 21—A water trough, *ḥawẓ* (see p. 71).

The milk is either drunk warm immediately after it has been obtained, *maḥaẓ*, or is heated, *saḫîn*. The freshly obtained milk is called *ḥalîb*. If it is poured, *jeḥaḳnûneh*, into a leather bag, *semîl*, it is called *leben*, even though it may still be sweet. In the bag it becomes sour very quickly, *jeṭa'-'am* (or *mṭa"am*). The Rwala do not churn camel's milk. If they have too much, they boil it and from the curds make small cheeses which they eat either dry or stewed with bread. 262 234 272

A milking camel is called *ḥallâba*. It is not sold at any price, as it nourishes the whole family. Every Rwejli is fond of milk, either fresh or sour. Those who cannot get accustomed to it are given the nickname of *felḥ*. The Rwala woman reminds her daughter of the white *leben* as soon as she wakes her in the morning, exclaiming: "O my daughter, white as milk! why art thou idle like the gazelle, taking thy ease until the dew has departed? *jâ bumajje jâ leben wâẓḥa' w-alṛzejjel bel-menâm aẓḥa'*." The freshly obtained milk has a salt taste, because the camels are fond of grazing on salt herbs. In consequence of this it has an aperient effect, especially on the foreigner; but after a short time he gets accustomed to it, likes it very much, and suffers no ill effects. If the camel has been feeding for a long time on fragrant or strong-smelling herbs, the odor can be noticed in the milk. 551

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was indemnified, *jeddûn 'alejk*. Not long after Sâbel's departure Saṭṭâm led his young warriors on a raid against the Fed'ân. In the depression of Sirḥân he met Sâbel. "Where are thy she-camels?" "I haven't found them." "Why, were they

FIG. 32—Coffeepots (see p. 100).

not branded with the mark of thy kin? What did the chief say to thee?" "I did not go so far. I was caught by the Ṣḫûr pasturing their camels, who bound me in my own plaits, put the Ṣḫûr brand on my right thigh, cut off my plaits and half of my chin beard, and then drove me away with the words: 'Show thy relatives what thou hast got for thy she-camels!'" No sooner did Saṭṭâm see the brand mark of the Ṣḫûr, than he shouted: "Let Allâh judge between them and us! Up and at the Beni Ṣaḫr! *Jeŝûf allâh lena w-lehom 'ala beni ṣaḫr*." Then the Rwala attacked the Beni Ṣaḫr camp, captured more than a hundred men, cut off their beards with sabers and daggers, made the Rwala mark on both cheek and ear of every man, and took all their herds.

Many elderly men have the whole head shaved. Such are called *aṣla'*. Those naturally bald are nicknamed *aḳra'*.

A maiden is very careful of her hair. In the morning she waits for the female riding camel to get to its feet, and, catching its urine in a small dish, she washes her hair with

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12. She is clear white, pink, and bordered with red,
And her glory exceeds the beauty of Joseph.
13. No untruth I speak, nor is it a fable,
For, after all, I am no maker of stories.
14. He who will revile me must have less wisdom than a bull or she-ass,
For easier it is to persuade a bull which when bidden turns.
15. By Allâh! I shall not find her even among the houris.
Therefore, to describe what has passed away is of no help.
16. By Allâh himself! with her death my life is destroyed;
Hence wise is moderation for the sake of Allâh, who knows all secrets.

This poem, composed by the poet Nimr eben ʿAdwân, was recited to me by Ṭrâd eben Saṭṭâm, who learned it from his mother, who hailed from the Sirḥân tribe.

Verse 1. *Ḳalam* is a pen cut from stout reed. *Zejzaf* or *nâʿem* means "smooth, soft." 2. *Ṯilb* is a she-camel, old, toothless, and therefore very emaciated. *Ṯâwi* denotes such a beast which can kneel but on account of its weakness cannot rise again. Sometimes a feeble she-camel of this kind is left behind on the camping ground; the poor beast tries to get up, but every time sinks down again uttering bitter moans. Her deep sighs are heard far around. She longs for her companions whom she is not to see again, and is afraid of the wolves. 4. *ʿAḏâra* is the name for all young women, whether virgins or not. A virgin is called *bikr*; a female who has lost her virginity, *mâḥûḏa*. Sinǧâr is a mountain ridge southwest of Mosul. 5. The daughters of the Ṣlejb excel by their perfect shapes. *Šihâra* is the name given by the Ṣlejb to their pure-blooded asses, which they often cross with the wild asses. The Ṣlejb women are often elaborately tattooed on their cheeks. 6. *Hawâdeǧ*, quiverings, shakings, the poetical term for *žetab*, means "large richly colored litters which rock freely." *Ḫawwâr* signifies a camel of the inner desert, inured to thirst, whereas a *ǧûdi* is a camel from districts with plenty of water. A *ǧûdi* is stronger, but a *ḫawwâr* will endure more fatigue. 9. *Ṭobb* denotes "come near," "step into the center." 12. The cheeks are clear white and pink and red at the edges. According to the story, Joseph, the son of the patriarch Jacob, was very handsome. 13. *Ḳamâra* is a story pleasant to hear but fictitious. A *beiṭâr* is a blacksmith, who beside swinging the ham-

533 Ḫafâği — and named the boy Ḫafâği. Another woman was delivered during a heavy rain and she called her little son Maṭar, Rain. Kurdi's wife bore two girls although she greatly wished to have a boy. So she prayed to Allâh, and he granted her wish some time afterwards; she gave the baby boy the name of Raǧa', meaning "The Granting of Favor." The wife of 'Awde al-Kwêčbi had a very painful delivery, *te'assarat*, and therefore said: "Thou shalt be called 'Asîr, Born in Pain." Another woman, filled with wrath because her husband had just taken a second wife, named her son Muṛîẓ, Enraging. The wife of the slave Ḥmâr abu 'Awwâd received a beating from her husband shortly before a son was born to her, and, still being angry with him, she called the boy in remembrance of his mother's ill-treatment, Za'al, Anger. When delivered of a girl a little later, she said: "Thy father's name is Donkey, Ḥmâr, so thou shalt be called Cow, Baḳara." There is no beast nor plant after which a child cannot be named.

561 551 Up to its seventh year the child is spoken of as *waṛad* (pl., *wuṛdân*), *wara'* (pl., *wuṛ'ân*), or *'aǧi* (pl., *'aǧjân*). After his seventh year a boy is called *'ejâl*. The name for a dead baby is *faraṭ* (pl., *afrâṭ*). For these a sacrifice, *temîma*, must 765 be brought at the next memorial festival in honor of the dead, *ẓaḥijje*.

CIRCUMCISION CEREMONIES

852 The Rwala circumcise their sons between their third and seventh years, usually in the season of *aṣ-ṣejf* (thus in late April or May) on either Monday, Tuesday, or Thursday immediately before the fifteenth day of the lunar month or just after that day. Two days before the circumcision the girls from the whole camp come to the tent of the man whose son is to be circumcised, decorate the main tent pole with ostrich feathers, red kerchiefs, and ribbons, *ṛazzow al-mṣanna'*, and proclaim with joyful cries, *zaṛrût*, that a circumcision, *mṣanna'*, is being prepared for. After sunset the whole youth of both sexes of the camp assemble there, the young men forming a semicircle open towards the tent, where a mighty fire is burning. An adult girl with her face covered so that only her eyes are visible then posts herself between the fire and the youths. The *ḥâši*, as this girl is called, holds in her right hand a sharp saber. The youths begin to stamp, clap